

Christian Education

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Outline of a UNIT OF BIBLE STUDY

The attention of teachers in Departments of Bible and Religious Education is called to the pamphlet containing the new **Outline of a Unit of Bible Study for Secondary Schools** and a selected **Bibliography**. Copies are available from the Council office at **25 cents per copy, ten copies for \$2.00**.

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EDITORIAL NOTES

JERUSALEM

And did those feet in ancient time
Walk upon England's mountains green?
And was the Holy Lamb of God
On England's pleasant pastures seen?
And did the Countenance Divine
Shine forth upon our clouded hills?
And was Jerusalem builded here
Among those dark Satanic mills?

Bring me my bow of burning gold!
Bring me my arrows of desire!
Bring me my spear! O clouds unfold!
Bring me my Chariot of Fire!
I will not cease from mental fight;
Nor shall my sword sleep in my hand
Till we have built Jerusalem
In England's green and pleasant land.

—*William Blake*

IN THE CHRISTMAS SPIRIT

An unprecedented event has just culminated at Nashville, Tennessee, in that the Y.M.C.A. College and Fisk University made a successful joint appeal for funds to the citizens of that city. The campaign was conducted throughout on a cooperative basis and both institutions secured the funds sought for the purpose of making up the deficits of the present year. As a feature of the campaign the representatives of the colored race contributed more to their University than had ever been done before.

CALENDAR

FOR THE WEEK OF JANUARY 15-19, 1934, ST. LOUIS

All meetings announced below will be held at the Hotel Jefferson unless otherwise noted. All members of organizations meeting in St. Louis during the week of January 15 are invited to attend the open sessions of the Council of Church Boards of Education.

MONDAY, JANUARY 15

9:30 A. M.

The University Senate of the Methodist Episcopal Church.
Hotel Statler.

7:30 P. M.

Council of Church Boards of Education. Twenty-third Annual Meeting. Open meeting. Officers' Annual Reports; appointment of committees. See Program, p. 70.

TUESDAY, JANUARY 16

9:30 A. M.

Council of Church Boards of Education. Business meeting.

2:30 P. M.

Council of Church Boards of Education. Open meeting.
Theme: "The Search for Values."

7:30 P. M.

Joint Session: *College Department, Council of Church Boards of Education* and the *Liberal Arts College Movement.*

Educational Association of the Methodist Episcopal Church.
Hotel Statler. For program write President John L. Seaton, Albion College.

Triennial Conference of Church Workers in Universities and Colleges. Hotel Statler. Theme: "What Constitutes a Workable Religious Message and Program." See Program, p. 71.

9:30 P. M.

Liberal Arts College Movement. Business Session.

WEDNESDAY, JANUARY 17

10:00 A. M.

Association of Colleges of Congregational and Christian Affiliation. Two sessions, including luncheon. Address Dr. W. R. Kedzie, 14 So. LaSalle St., Chicago, Ill.

9:30 A. M.

College Presidents of the Disciples of Christ. Three sessions. President J. T. T. Hundley, presiding. Topics: Morning—"Proposed Unified Promotion;" Afternoon—"Coordinating Our Educational Functions;" Evening—"Our Future Program in the Light of Recent International Convention Actions." Inquire of Dr. H. O. Pritchard, 5340 University Ave., Indianapolis, Ind.

Educational Association of the Methodist Episcopal Church. Hotel Statler. Three sessions, including annual dinner. Topics: 'The Present Emergency (a) Sources of Revenue, Unit Costs, and Student Aid, (b) Financial Readjustments;" "Promotion of the Children's Day Appeal;" "Creating a College Consciousness in the Church;" Hurdles and Goals;" "The Struggling College." Speakers: Presidents H. M. Wriston, R. J. Trevorow, A. A. Brown, T. C. Knoles, Wm. H. McMaster, Wm. P. Tolley, W. B. Fleming, J. O. Gross, H. J. Burgstahler, Robert M. Lester.

National Lutheran Educational Conference. Three sessions, including evening banquet. General Theme: "Lutheran Higher Education in a Changing World Order." Besides formal addresses, there will be sectional round table discussions for representatives of colleges and seminaries. Dinner address by Dr. G. A. Brendelle, President of the National Lutheran Council. Inquire of Dr. Gould Wickey, 744 Jackson Pl., Washington, D. C.

Presbyterian College Union. Three sessions, including evening dinner. Inquire of President H. M. Gage, Coe College, Cedar Rapids, Ia.

United Presbyterian Educational Conference. Inquire of Dr. J. E. Bradford, 1180 E. 63rd St., Chicago, Ill.

Triennial Conference of Church Workers in Universities and Colleges. Three sessions. Hotel Statler.

THURSDAY, JANUARY 18

10:00 A. M.

Association of American Colleges. Twentieth Annual Meeting. Three sessions, including evening banquet. Theme: "The Search for Values." See Program, p. 73.

9:30 A. M.

Triennial Conference of Church Workers in Universities and Colleges. Three sessions, uniting in Association banquet at the Jefferson.

FRIDAY, JANUARY 19

9:30 A. M.

Association of American Colleges. Election of Officers; Reports of Special Committees. "The Search for Values," continued.

President H. P. Rainey, of Bucknell University, requests that an announcement be included that the Baptist College group will meet in St. Louis, the time and place to be indicated later.

PROGRAM

of the

**TWENTY-THIRD ANNUAL MEETING OF THE
COUNCIL OF CHURCH BOARDS
OF EDUCATION**

Jefferson Hotel, St. Louis, Mo.

January 15-16, 1934

Theme: "THE SEARCH FOR VALUES"

MONDAY, JANUARY 15

7:30 P. M. Open Meeting

Worship

Address of the Vice-President of the Council

Dr. W. R. Kedzie, Congregational Education Society

The Annual Report of the Treasurer

Dr. Gould Wickey, The Board of Education of the United
Lutheran Church in America

Report of the University Department

Dr. W. L. Young, Board of Christian Education, Presby-
terian Church, U. S. A., *Chairman*

The Annual Report of the University Secretary

Mr. Raymond H. Leach

Annual Report of the College Department

Dr. W. F. Quillian, General Board of Christian Education, Methodist Episcopal Church, South, *Chairman*

The Seventeenth Annual Report of the Executive Secretary

Dr. Robert L. Kelly

Appointment of Committees for the present meeting

TUESDAY, JANUARY 16

9:30 A. M.

Worship

Business Session for the Discussion of Annual Reports

2:30 P. M. Open Meeting

Worship

"The Opportunity and Responsibility of the Church Boards in the Search for Values"

President Harry M. Gage, Coe College, North Central Association of Colleges and Secondary Schools

President Silas Evans, Ripon College, North Central Association of Colleges and Secondary Schools

President Guy E. Snively, Birmingham-Southern College, Southern Association of Colleges and Secondary Schools

General Discussion

7:30 P. M.

Program arranged by the College Department and the Liberal Arts College Movement.

PROGRAM

of the

**TRIENNIAL CONFERENCE OF CHURCH WORKERS
IN UNIVERSITIES AND COLLEGES**

Hotel Statler, St. Louis, Missouri

January 16-18, 1934

Theme: "WHAT CONSTITUTES A WORKABLE RELIGIOUS MESSAGE
AND PROGRAM?"

TUESDAY, JANUARY 16

7:30 P. M. Addresses on the Theme of the Conference

1. "As a University President Sees It"

President Walter A. Jessup, State University of Iowa

2. "As a Churchman Sees It"

Dr. Luther W. Smith, Columbia, Mo.

WEDNESDAY, JANUARY 17

9:30-9:50 A. M. Devotions

9:50-12:30 A. M. Round Table led by President Jessup and Dr. Smith

2:00-5:00 P. M. Denominational meetings

7:30 P. M. Program by student groups. Drama and music.

THURSDAY, JANUARY 18

9:30-9:50 A. M. Devotions

9:50-12:30 P. M. Addresses—"The Way Out."

1. On Bible Study

2. On Dramatics

3. On Deputations

4. On Financing the Work

5. Counselling

2:00-3:00 P. M. Address—"Letting the Church Know"

Dr. Frank H. Leavell, Nashville, Tenn.

3:00-4:00 P. M. Business Session

7:30 P. M. Dinner with the Association of American Colleges, Hotel Jefferson

This Triennial Conference is important for many reasons and particularly significant for two:

(a) After a lapse of years the Conference is being held contemporaneously with the Annual Meeting of the Council of Church Boards of Education and the Association of American Colleges—a tradition worthy of re-establishment.

(b) The dream of the small group of student pastors who, in an Ann Arbor meeting in 1908, established the Conference, is finally to be realized in 1934. This Conference is the first one that can be considered in any way national in that our Southern brothers are meeting with us in appreciable numbers and one of their leaders has an important place on the program.

PROGRAM

of the

TWENTIETH ANNUAL MEETING OF THE ASSOCIATION OF AMERICAN COLLEGES

Hotel Jefferson, St. Louis, Missouri

January 18 and 19, 1934

Theme: "THE SEARCH FOR VALUES"

THURSDAY, JANUARY 18

10:00 A. M. BUSINESS SESSION

Welcome to St. Louis

Chancellor *George R. Throop*, Washington University

Announcement of Committees

President *Edmund D. Soper*, Ohio Wesleyan University,

President of the Association

The Annual Report of the Treasurer

Comptroller *LeRoy E. Kimball*, New York University

Other Business

THROUGH THE ACTIVITIES OF THE YEAR

The Annual Report of the Executive Committee and Executive Secretary

Dr. Robert L. Kelly

The Reports of Permanent Commissions and Committees

College Athletics: President *Thomas S. Gates*, University of Pennsylvania

Cost of College Education, Auditor *T. L. Hungate*, Columbia University

Educational Surveys, President *David A. Robertson*, Goucher College

Permanent and Trust Funds: Treasurer *F. L. Jackson*, Davidson College

Committee Sponsoring the College Music Study: President *E. H. Wilkins*, Oberlin College

Committee on Form of Classification of Institutions of Higher Education: President *E. E. Rall*, North Central College

2:00 P. M.*

The Search through Expression

President *Homer P. Rainey*, Bucknell University

* Washington University extends a cordial invitation to the members of the Association and their friends to visit the University immediately after the afternoon session on Thursday.

The Search through the Testing Programs

Dr. W. S. Learned, The Carnegie Foundation for the Advancement of Teaching

7:00 P. M. ANNUAL DINNER**

The Search through Character Development

President Edmund D. Soper, Ohio Wesleyan University

The Search through Social Work

Dr. John A. Lapp, Director of the Chicago Regional Labor Board

FRIDAY, JANUARY 19

9:30 A. M. BUSINESS SESSION

Reports of Special Committees

Election of officers for 1934-35

Other Business

10:30 A. M.

The Search for Values through Accrediting Agencies (15 minute rule)

- (a) By the North Central Association of Colleges and Secondary Schools

President Henry M. Wriston, Lawrence College

- (b) By the Southern Association of Colleges and Secondary Schools

President James R. McCain, Agnes Scott College

- (c) By the Middle States Association of Colleges and Secondary Schools

President William Mather Lewis, Lafayette College

- (d) By the Association of American Universities

Dr. Adam Leroy Jones, Columbia University

- (e) By Phi Beta Kappa

President David A. Robertson, Goucher College

- (f) By the American Association of American Women

Director Kathryn McHale

Adjournment

Members of the Association are invited to participate in the discussion of the reports and addresses throughout the meeting.

Delegates and visitors to the meeting of the Association of American Colleges are asked to register on arrival.

It is expected that the usual reduced fare certificates will be supplied by the railroads for validation by an officer of the Association. Ticket agents should be consulted in advance whenever possible.

** Formal and informal. Reservations at \$1.50 per cover should be sent direct to the Hotel Jefferson, St. Louis, Mo.

BACK TO INTELLIGENCE AND MORALITY

Zeus (Homer reporting) : It vexes me to see how mean are these creatures of a day toward us gods, when they charge against us the evils (far beyond our worst dooming) which their own exceeding wantonness has heaped upon themselves.

General Hugh A. Drum: If the millennium of peace is ever found, it must originate in the heartfelt understanding of peoples.

President Masaryk: Today we need a universally accepted program for Europe. I see a beginning in the League of Nations. I know that the League is very small and that it is experiencing difficulties, but it is a start. Before, there was no such thing. The leading statesmen of Europe come together, get acquainted and discuss matters. In any case, it is not only cleverness and shrewdness which are needed for the foundation of a reasonable and honest policy, but solid knowledge of the European countries and their requirements. No political quibbling and lying, but honesty. Honesty in the first place.

Sir Philip Gibbs: The cult of the bully is now the fashion, and mobs of young men beat up liberal-minded citizens. The dictators have established the worship of the state as the religion of youth—and woe betide the heretics who believe in Christian charity or liberal tolerance!

There is enough intelligence left in the world to stop the signal for suicide. Fifteen years after the first armistice the forces working for peace in thoughtful minds, in tolerant hearts, in the soul of humanity itself, are discouraged but not defeated.

President Arnold Bennett Hall: In a panic caused not by pestilence or famine, but by greed and economic maladjustment, America's most urgent need is a re-birth of the pioneer spirit and a re-dedication of individual service and sacrifice for the common good.

James Truslow Adams: If there is to be a regeneration of the national character it can come about only by the regeneration of each of us as individuals. It is not a matter of committees and machinery and organization. It can come only from some subtle change in the heart of the individual American man and woman, a change which one cannot predict but of which one need not despair.

Abraham Lincoln: I am not bound to win but I am bound to be true. I am not bound to succeed but I am bound to live up to the light I have.

High Finance—For the Stockholders

We are indebted for the following to Francis P. Garvan, who in a speech before the Friends of the Catholic University of America not long since, brought to light some very honorable ways in which depressions have been overcome by men who were assets to Anglo-Saxon civilization.

"When *Sir Walter Scott* found himself hopelessly involved in 1814, he bravely said,

If I am hard pressed, and measures are used against me, I must use all means of legal defense, and subscribe myself bankrupt in a petition for sequestration. It is the course one should at any rate have advised a client to take. But for this I would, in a court of honor, deserve to lose my spurs. No,—if they permit me, I will be their vassal for life, and dig in the mine of my imagination to find diamonds (or what may sell for such) to make good my engagements, not to enrich myself. And this from no reluctance to be called the insolvent, which I probably am, but because I will not put out of the power of my creditors the resources, mental or literary, which remain to me.

"As *Thomas Carlyle* put it,

He said, 'I will retrieve myself, and make my point good yet, or die for it.' Silently, like a proud strong man, he put himself to the herculean task of removing rubbish-mountains since that was it; of paying large ransoms by what he could write and sell.

"When *Samuel Clemens*, known as *Mark Twain*, fell upon sorry days in 1895, he made this declaration,

The law recognizes no mortgage on a man's brain, and a merchant who has given up all he has may take advantage of the laws of insolvency and start free again for himself. But I am not a business man, and honor is a harder master than the law. It cannot compromise for less than 100 cents on the dollar, and its debts never outlaw. I had a two-thirds interest in the publishing firm, whose capital I furnished. If the firm had prospered I should have expected to collect two-thirds of the profit. As it is, I expect to pay all the debts. My partner has no resources, and I do not look for assistance from him. By far the largest single creditor of this firm is my wife, whose contributions in cash from her private means have nearly equaled the claims of all others

combined. She has taken nothing. On the contrary, she has helped, and intends to help me to satisfy the obligations due to the rest. It is my intention to ask my creditors to accept that as a legal discharge, and trust to my honor to pay the other 50 per cent as fast as I can earn it. From my reception thus far on my lecturing tour I am confident that if I live I can pay off the last debt within four years, after which, at the age of sixty-four, I can make a fresh and unincumbered start in life. I am going to Australia, India, and South Africa, and next year I hope to make a tour of the great cities of the United States. I meant, when I began, to give my creditors all the benefit of this, but I am beginning to feel that I am gaining something from it, too, and that my dividends, if not available for banking purposes, may be even more satisfactory than theirs.

"In connection with this act of Mark Twain, the *New York Times* in 1900 suggested that:

No foreigner will be apt to repeat without shame the old sneers at 'Yankee sharp practice' who remembers this signal exhibition of 'that sensibility of principle, that chastity of honor, which feels a stain like a wound.'

Let us ponder again the words of the great English economist, *John Stuart Mill*:

There is no way in which . . . depreciation of money can benefit anybody except at the expense of somebody else. . . . It is only thus that a general rise of prices can be a source of benefit . . . and this might be accounted an advantage if integrity and good faith were of no importance to the world, and to industry and commerce in particular.

Query: *Have these days gone forever?*

SERIAL LETTERS TO MEMBERS OF THE COLLEGE DEPARTMENT

Up to December 5 the Executive Secretary of the Council, following instructions from the College Department, has written a series of twenty-four advisory letters to the members of that department. The chief topics of these letters are:

Consolidations in Arkansas.

The Mississippi Methodist Episcopal colleges.

The observance of "College Day."

Recommendations to the Congregational colleges of Missouri.

The Toronto plan of college consolidation.

Citizens Councils for Constructive Economy.

The Greater University of Oklahoma Plan.

Sources of foreign missionaries appointed by the two Presbyterian Boards of Foreign Missions, the Northern Baptist Board and the American Board of Commissioners of Foreign Missions.

The place of the Council in developing the standard reports for institutions of higher learning.

Conference with the rural ministers and social workers of West Virginia.

LaVerne College tentatively joins the Claremont Colleges.

The establishment of close relationships by Friends and Brethren colleges with their churches.

F. H. Leavell's work among the Southern Baptist students.

The Philadelphia conference on financing colleges.

Conference with General Hammond of the NRA regarding the colleges and a code for colleges.

The Dallas regional conference under the auspices of the Council and the Association of American Colleges.

The proposed conference with representatives of the International Council on matters of common interest.

Report on the colleges and national recovery.

Report on some successful methods of financing eighty-five colleges.

An interpretation of the North Central Association's new plans for evaluating and accrediting colleges.

The lists of topics for the business session of the Council at St. Louis.

The types of educational work which the Federal Government is giving assistance.

A NOTABLE APPOINTMENT

At the last meeting of the General Board of the Young Men's Christian Association held in New York on the 30th of September, Dr. William O. Mendenhall was elected Chairman of the Student Division.

This appointment means much for the cause of Christian education in this country. It was while exercising the duties of Dean of Men at Earlham College, that Dr. Mendenhall first displayed that rare insight into the problems of college youth of both sexes and those other qualities of mind and heart that have now been signally recognized in his appointment to this position of great responsibility. Under the chairmanship of Dr. Mendenhall the Student Division of the Y.M.C.A. will cooperate loyally with the churches and with all other agencies profoundly interested in the placing and holding of the teachings of Christ at the heart of the educational processes of our country.

R.L.K.

EDUCATION THROUGH RENDITION

ROBERT LINCOLN KELLY

I. THE PRESCRIPTION

There is a single, definite measurable criterion by which a church-related college may be judged. The church-related college is more free to use this criterion than is any other type of institution. It may be used in tax-supported institutions or in institutions entirely independent in management of either the state or the church. In individual instances it is being applied in all these types of institutions. But its application is such as to permeate the total life of institutions in relatively few cases, one reluctantly admits.

The criterion is this: Are the members of the faculty positively and unequivocally committed to the Way of Life taught and exemplified in the person of Jesus of Nazareth? This is not the same as asking, are the faculty members church members, or preachers or evangelists or returned missionaries? That is not the question. You might ask if you like, are they ministers? One cannot be a Christian without being a minister. How extended is becoming our idea of the ministry! The question is, Are they themselves "rendering" religion? If religion is rendered, others are affected inevitably. You know Fosdick says religion is like music. You do not give music defense—you give it rendition. And Fosdick might have added, had it been to his purpose, that by Jesus, religion and education were rendered into a harmonious unity. Now this unity is the prime objective of a church-related college. What the colleges need is rendition. E. H. Sothorn rendered Hamlet to the boys of the A. E. F. in France, and did it so well that they liked it—even while under air bombardment. Are the faculties composers of new life symphonies which students will see and hear, enthralled, and to which they will react, stimulated? I am speaking of the total task of teaching—any subject whatsoever. An alumnus of one of our small church-related colleges that has made a marvelous record in the number of its alumni in *Who's Who in America*, remarked in my presence within the year, that as a student there he did not remember that any professor had ever

said anything to him about his personal relation to the religious life. This statement was corroborated by another alumnus of the same college who was present. They are both distinguished Christian leaders. The actions of these teachers spoke so loud that the students did not hear their words, which no doubt were spoken from time to time, nevertheless. What hero and saint worshippers college students are!

The fact is that colleges are not made Christian by departments of study, by curricula, or by any other kind of organization or machinery. You cannot do it by cunningly devised gadgets. If you do it at all you will do it through personalities. We have it from ultimate authority that the bodies of human beings are the temples of the Holy Ghost. There must be some religion when and where and if the Comforter is being entertained. The carriers of religion are not courses of study, not even libraries, or laboratories, or recitations. The carriers of religion are persons. Books and test-tubes and seminars may greatly stimulate and help persons. But there must be a divine light within—within the professor and within the student. Deep then will answer unto deep. Incidentally this is right in line with our most modern pedagogy—built of course essentially upon the pedagogy of Socrates and Jesus and Pestalozzi and the long line of inspired teachers of every age.

Now let it be said with all due emphasis that this is not a repudiation of scholarship for the teacher, nor aspiration toward scholarship for the student. Woodrow Wilson touched on the point a good many years ago, when he said: "Scholarship has usually been more fruitful when associated with religion, and scholarship has never, so far as I can recall, been associated with any religion except the religion of Jesus Christ." No, the Way of Life taught and exemplified by Jesus may be summed up by the phrase *Christian Character* but for the college teacher it includes as component elements, knowledge within the expanding field, ability to teach, dynamic personality, a sense of social responsibility, provocative capacity. For the teacher in a church-related college one standard only is required and this is the greatest of all standards. Of course it should go without saying, the greatest includes the lesser. We sometimes forget that Jesus,

while in no sense a systematizer of thought, was in fact the intellectual Master of men.

How do the church-related colleges measure up to this very high standard? Well, that is another matter. To be sure, we have our treasure in earthen vessels. The writer knows from personal visits that in a number of colleges which in his judgment are not so very successful in formulating their requirements for faculty membership, religious conditions thus broadly conceived, are far better than the formulations indicate. In such colleges practice has outrun theory. But usually it must be admitted, practice quite lags behind theory.

The chief responsibility for the program and atmosphere of a church-related college lies on the shoulders of the faculty, ultimately among officials, upon the shoulders of the president and the board of directors who choose the faculty. They can make or unmake the college. But as aids to them in this process there are numerous visitors and counsellors whose words, if they are indeed words of wisdom, should be heeded. Among these, not to extend the list, are the national and regional agencies of standardization.

The North Central Association of Colleges and Secondary Schools has announced its early abandonment of the attempt to measure colleges in terms of objective minimum standards against which there is an extended revolt and its intention to substitute general optimum principles or ideals in their place. The Association eventually will formulate its principles or ideals and trained observers in teams—physicians in consultation—will undertake to draw deductions from the symptoms they discover. The church-related colleges may expect a more thoroughgoing and a more reasonable and accurate evaluation of their work than has ever been given in the past, and it is certain that the qualifications of teachers for the announced task in hand—if such an announcement has indeed been agreed upon—will weigh more heavily than ever before. If colleges do not clearly state their objectives no evaluations of their work will be attempted. This is one of the official angles to the search for values upon which at last we are entering in earnest.

Under the approaching régime of commissions of highly trained visitors, colleges will be judged not so much by the num-

ber of dollars in the endowment, the number of departments, the number of students per class, the number of books in the library, not by whether there is a department of Bible, religion and religious education, but by the total success with which they are achieving their announced program judged in terms of corporate and individual effort and in terms of the product "manufactured by the plant." These judges will be educational physicians who will draw deductions from the symptoms, and in so far as is possible, measure results. The process of evaluation will be difficult, but the effort will be to measure the real, vital elements of the life and work of a college, and then to stimulate the college to still better performance.

There has developed within the past few years, through the co-operative work of many educational specialists with hundreds of thousands of dollars at their command for purposes of investigation and experimentation, a vast body of technical knowledge which institutions as yet have not assimilated and applied. We are facing a great new day, for which years of preparation have been made. At the next annual meeting of the Council of Church Boards of Education and Association of American Colleges, the general theme is "The Search for Values," and our new resources of knowledge and method are to be set forth, and to some extent at least, interpreted.

There are institutions of learning that are primarily concerned with teaching the means of living. The church-related colleges are concerned primarily with teaching the ends of living among which religion is central. Even a George Bernard Shaw is impressed that civilization needs religion. Let every institution be encouraged that devotes itself to the means or the ends of living, or to both in harmonious proportion. Let not those institutions be banished from the earth by opposition or neglect that, granted proper support and intelligent guidance, are best equipped of all by historic and environmental background, by function, by outlook, by what President Marsh calls "climate of opinion," and by freedom from legal and other entanglements to proclaim the whole gospel of Christ. But let them be alert and aware lest they be weighed in the balance and found wanting. The whole gospel that Christ lived and taught was not departmentalized—it encompassed all human experience.

II. THE DIAGNOSIS

Physicians are accustomed to keep their diagnoses in their files and to issue only their prescriptions, non-readable, as a rule, except to the pharmacist. All safe rules are being violated here, however, and some elements of the diagnosis are set forth. Of course it is well to recall that diagnosis proceeds by indirection: heart-beat, temperature, blood count, respiration, appetite—so the chart is made up. Then the adrenal glands may be stoked and the human engine may run more precisely and powerfully.

A number of college secretaries of the affiliated Boards of Education cooperated with the writer in submitting three questions to their respective college presidents:

In making your appointments to the faculty—

- (1) What qualifications do you insist upon as absolutely essential?
- (2) What qualifications are considered very desirable?
- (3) What characteristics disqualify an applicant from appointment?

Some of the symptoms of the academic patient have been furnished by these presidents in their technique for selecting members of the staff. This indeed is the prime job of the small-college president.

Twelve college presidents in one denominational group name "Christian character—faith—purpose" as an absolutely essential qualification for a teaching position. With 5 others of another group, 4 mention personality and teaching ability. Out of 34 qualifications named by these 5, one is "active interest in religion," one other is "good standing in the denomination." Seven presidents in a group of 7 place "church membership" as essential, while no other qualification receives 2 votes. In 33 colleges religion is considered essential by 10. In 49 colleges "church and/or religion" are mentioned 40 times. In 6 colleges religion and scholarship are emphasized by all.

These responses, as will be observed, are of very unequal value. That the church-related college is justified in inquiring carefully into this matter, however, is exactly as defensible as for it to inquire into the understanding of mathematics by a teacher of mathematics or of art by a teacher of art.

But of course, even if the responses above approximated more nearly to perfection, they would, taken alone, be inadequate symptoms for our education diagnosis. In some cases where the religious qualification is strongly emphasized there is no emphatic or concerted opinion as to other qualifications. Is church membership or even a vital Christian life enough without scholarship, teaching ability, personality, sympathy, provocative insight?

The additional symptoms are not always altogether reassuring. They greatly complicate the diagnosis. The group of 7 that holds church membership as *essential* has 2 votes for "active Christian" as *desirable*! Two also think it desirable to have a teacher take part in church services, and of this group, among the disqualifications, non-church membership, lack of interest in Christian things, immorality, lack of scholarship, lack of teaching ability, all stand on the same level—2 votes each.

In contrast, in the group of 12 in which the vital religious life as essential is mentioned in some form 12 times, there are also 10 votes for "proper preparation—scholarship—intellectually stimulating." Only 4 indicate membership in a particular church desirable. The same number mention cooperation as desirable, while ability to represent the college to the public has 3 votes. The leading disqualifications here are low ethical standards and bad character 6 each and inadequate intellectual standards 5.

The presidents in the group of 33 who mentioned religion as essential 10 times also mentioned scholarship as a qualification 11 times, character 15 times, ability to teach 18 times. This adds much to the complexity of the diagnosis. Within this same group, 9 prize public speaking as desirable and 4 church membership, while among the disqualifications, lack of preparation leads 9 times with lack of character and lack of cooperation, 6 each, and immorality and self-centeredness 5 each.

Of the group of 49, 40 of whom made "Christian" and "religious" attitudes essential, 36 so consider scholarship, 25 character, 19 ability to teach, 21 personality, 15 successful experience or promise, 6 cooperation. Within this group as desirable qualifications, the range is—social graces, scholarship, church—religion—Christian, extra-curricular interest, appearance—dress, cooperation, personality. The disqualifications are bad habits

29, social and personal faults 16, character defects 12, lack of church membership and lack of scholarship tie at 15.

Within a group of 8 colleges, 7 presidents and nearly every one of the 108 teachers who went on record were in agreement that the religious influence and life was the dominating one in each institution. It should be added that most of these are colleges which for years have been strong as well in other phases of professional standing.

One college president quotes the charter which states explicitly that "into this liberal and catholic institution shall never be admitted any religious tests. But, on the contrary, all the members hereof shall forever enjoy full, free, absolute and uninterrupted liberty of conscience." While of course this indicates a high degree of tolerance, its value is chiefly negative insofar as the present inquiry is concerned, this inquiry dealing with the positive interest of the administration in selecting teachers who, as Henry Churchill King declared many years ago, should have made a personal commitment to religion.

Dr. W. R. Cullom, of the Educational Commission of the Southern Baptist Convention, conducted his inquiry by somewhat different methods and his seasoned conclusions follow in another article.

On the whole, it may be said that the effort here has been two-fold,—first, to state a high ideal of achievement and, secondly, frankly to face such facts as have been submitted by reliable authorities. The detailed results for each group are being sent to the respective college secretaries. It is perfectly evident that there is room yet for much improvement.

If by some it may be felt that this is a good beginning but not an adequate completion of the educational program of church-related colleges, the answer is that the right kind of faculty members will develop the right kind of programs, not made to order or handed down from above, but developed within and indigenous to the institution. Appoint good faculties and then have faith in your faculties.

ARE OUR COLLEGES SIDESTEPPING RELIGION?

W. R. CULLOM

Wake Forest College

Since participating in a discussion of this question in Cincinnati on the 12th of last May, and more particularly since being requested to collect such information as I could on the subject as it relates to Southern Baptist colleges, I have sought information with reference to it from a half dozen sources. These have been the presidents of the standard colleges amongst us; the chairmen of their respective boards of trustees; men who are or have been in the recent past college pastors; the teachers in the field of religion in these institutions; those in closest touch with the work of the Baptist Student Union on the several campuses of these schools; and personal interviews in various places and with various people on the question. A fair statement of all the evidence gathered has been submitted to Southern Baptists with the exception of what came from personal interviews. In the nature of the case this could not be submitted verbatim as was done in the case of the other sections of the evidence. It will be my purpose here to pass on a few impressions that have come to me from all the sources in question in this piece of investigation. I shall name five such impressions:

1. My first impression is that the evidence would indicate that a marked change in the matter of atmosphere, in the matter of emphasis, and in the matter of standards of success has come into our Christian colleges during the past fifty years. With the broadening of the curriculum, with the development and the intensification of interest in athletics, with the introduction and the fostering of the many forms of extra-curricula "activities," with the development of interest in the physical sciences, with the large increase in enrollment, with the development of the "movie" habit, with the introduction of week-end hitch-hiking, the introduction of the dance mania, and with a corresponding let up (or down) in the spirit of serious application to hard work, one can see that college life is not what it was a generation ago. In some respects life in college is much richer now than it was

then, but it seems to be a fact, nevertheless, that there has come to pass in these institutions a marked loss of interest in what we used to think were cultural studies, in the matter of serious application to duty, and in the spirit of hard work.

2. A second observation is that these colleges are in their essential spirit and work a true and representative part of their own age. How could they be otherwise? Five years ago last March Dr. Rufus M. Jones of Haverford College read a paper before the World Missionary Conference gathered on the Mount of Olives at that time. In this paper Dr. Jones expressed the conviction that the greatest foe of both real and of organized religion (the two are, alas, by no means always identical) at this time is not atheism, not infidelity, not criticism—Biblical or other, but *secularism*. The conference agreed with Dr. Jones most heartily in this conviction. A father in North Carolina some time ago entered a rather vigorous protest against the Christian colleges of the state because they allow their students to smoke cigarettes. I asked this father whether his own sons smoked cigarettes at home. He admitted that they did! Our colleges are not monasteries shut off by high walls from the rest of the world. They are a part and parcel of the essential life of their age. The standards of life in them are probably no better, they are almost certainly no worse than the standards of life in the homes, in the churches, and in the social circles about them. If one would improve the spirit and the atmosphere in our colleges, therefore, he must begin further back and deeper down than in the colleges themselves.

3. A third observation is that there has come to pass amongst us fully as marked a change in people's conception of the essential nature and purpose of religion itself as the change which has been noted as to the spirit, the methods and the habits in college life. A generation or so ago religion was largely a protest against some form of error; it was a matter of denominational loyalty; it was an effort to help people to escape the flames of hell and to prepare them to live in a future world; it was made up all too largely perhaps of taboos; it was more or less (and probably quite a bit more than less) of a negative character; it was rigid, crystallized, and (except on special occasions) quite dry and void of personal interest. Its God was a far-away deity,

and its comforts and blessings were thought of rather as in remote prospect than as a present, joyous possession. Over against all this, it seems to me that religion today is very much more of an experience of God as a present reality; salvation is an increasingly happy process; heaven is a present possession to a degree and a happy assurance of infinitely more of the same sort awaiting our attainments; the longest life on the earth is seen to be all too short for even a good beginning toward such attainment; the chief privilege and opportunity of life are seen to be in the attainment of a character approximating as nearly as possible to that of our Divine Lord; and all this and more without measure are seen to be our present birthright in Christ. What a significance is thus given to our present living! We are coming to realize with the Apostle Paul that "Godliness is profitable unto all things, having the promise of the life that now is and of that which is to come" (1 Tim. 4:8). In my judgment we have a much more wholesome conception of religion than our fathers had fifty and a hundred years ago.

4. When we think of our colleges and of religion from the standpoint of former days we shall probably have to conclude that our colleges, in company with our homes and even with our churches, are sidestepping religion. When we bring ourselves, however, to think of religion as I have tried to describe it above, and bring ourselves to hope (and may we not say to believe?) that we are in the happy process of changing from the old to the new, and that we are beginning a new chapter in the matter of appropriating God's present love and grace, may we not assure ourselves that our colleges are trying to adapt their new point of view to the spirit and ideals of Jesus? One cannot but think here of the contrast that our Lord made on one occasion between himself and John the Baptist. "John came neither eating nor drinking, and they say He hath a devil. The Son of Man came eating and drinking, and they say, Behold a man gluttonous, and wine-bibber, a friend of publicans and sinners" (Matt. 11: 18-19). My opinion is that we are in that transition time when many are looking backward and longing for the old wine. While others are equally eager to taste and to appropriate the new. Between the two, which way are we really tending? Many are in doubt at this point.

5. My last observation is that our colleges are really trying to lead a movement in home, in church, in business, in politics, in social life, in all life that shall make Jesus King of Kings and Lord of Lords. One may say that the wish is father to the thought, and I am free to admit that much could be said for that view of the matter. Before any such conclusion is reached, however, it should be borne in mind that the most pessimistic piece of evidence that I have gathered and furnished asserts that a change for the better has been observed. My final word, then, shall be that I will take my stand among those who "hope all things" and "believe all things."

And with this conclusion, may I offer one exhortation to our colleges and three to our constituency? To our colleges I would say: Turn your attention to the matter of bringing to a happy realization and to a rich fruitage the estimate that I have expressed as to your real purposes and your ultimate aims. To our constituency I would say: (1) Let us try to improve our own spiritual lives to the end that our homes may send to our colleges boys and girls in whom a strong and wholesome foundation of character has been laid. (2) Let us do what we can to make our churches become really and truly generators of spiritual power. (3) Let us put our prayers, our sympathy, our help around these colleges in such a way and to the end that they shall soon come into a fresh and full realization of the spirit and purposes of Him who said that He "came not to be ministered unto, but to minister."

If I were to name the chief defect of our contemporary education, it would be that it produces so many stunted wills, wills prematurely gray, and incapable of greatness, not because of lack of endowment, but because they have never been searchingly exposed to what is noble, generous and faith-provoking.—*William Ernest Hocking.*

William James—Higher education should enable you to know a good man when you see him.

Karl T. Compton—It would require the labor of 5,000 million slaves to equal the energy that is daily used in this country and obtained from coal, oil, gas and water power.

THE INTERVIEW

FRASER METZGER

Dean of Men, Rutgers University

Any discussion of methods of technique of the interview seems presumptive in a company of men who are constantly engaged in dealing personally with students.* The excuse I have to offer is twofold; first, I was assigned this duty by the powers that be; and second, there is some value in relating and repeating ideas and methods with which a group such as personnel men and deans are already familiar.

There are three thoroughly established and commonplace qualifications for advising students, too frequently forgotten. Because I am under the necessity of constantly reminding myself with respect to these essentials of a successful interview, I venture to bring them to the remembrance of my colleagues in connection with the discharge of this vital service rendered in our colleges.

The three qualities to which I refer are sympathy, understanding and straightforwardness.

Sympathy: Sympathy has a magnetism that pulls at the very soul of man. It draws youth as no other force can. All the facts concerning the case and all knowledge of causes, mental, physical or otherwise can never be so useful so far as the interview is concerned as can this quality of sympathy. That holds true of the physician when he calls. Whatever may be his diagnosis, or whatever his intelligence determines to be the remedy, he must possess that personality force if he is to succeed in the treatment of his patient. In the tasks of the adviser, who deals so predominantly with spiritual forces, nothing can be done without full recognition of his principle that is basic to all helpful human fellowship. Of course, I am taking it for granted that the purpose of the interview is helpfulness and not mere investigation.

So far as the disciplinary aspect of the interview is concerned, that itself becomes tragically ineffective if this element of sympathy is absent. To be a good disciplinarian so-called hard

* An address before the Eastern Association of College Deans and Advisers of Men, December 1, 1933.

boiled tactics are futile, despite the claims of militaristic members of the faculty. To think primarily in terms of institutional prestige, rules and regulations, and secondarily in terms of the personality of the individual is certainly not a sympathetic approach nor is it beneficial to anybody concerned.

There is no danger of being misunderstood in such a hearing as this discussion affords, but for reason of protection against a foolish interpretation of my position it is well to say that this thing we call sympathy has in it no elements of weakness. It does not include mere sentimental pity. It does not have the slightest relation to condolence. It does not in the least minimize guilt or weak conduct. It carries the weight of responsibility and the quality of firmness. It inspires courage to meet the consequences and readiness to pay the cost.

There are no tears shed during this interview, and there is no place for indulgence in the silly game of apology and excuse. Real sympathy has nothing to do with alibis. It does deal definitely with the mighty struggles of a man to overcome weakness. It recognizes life as a battle and gives the comradeship necessary to all successful struggles.

Understanding: In the first place, I refer to understanding based upon knowledge of facts. No interview can be fruitful of good results if it is conducted in ignorance. There need be no difficulty in getting the student to reveal the necessary story that associates itself with the cause of the conversation.

This involves, as advisers so well know, physical and social conditions as surely as it involves purely mental conditions. A husky-looking freshman was called in for cutting classes. When asked bluntly why, his reply came in the form of sullen silence. A half hour in the dean's office brought out the facts of unhappy environment in the home of an aunt upon whom the lad was solely dependent with the usual complications. Added to this came the story of a forbidden affection for a girl. Added to this, the complete neglect of a vigorous body. It was not difficult to help that boy, nor did it prove impossible to correct the attitude of the patronizing and domineering aunt. Such understanding is as essential to any interview as surely as the case history to the physician.

More important is that understanding which is based upon experience. Every adviser must call upon his own past. If he has lived at all he has had a preparation for his task in his own life that is invaluable. Not all his study of psychology nor all the so-called technique of mental hygiene can serve his purpose so well as the actual laboratory test in which he himself has suffered and endured. No man can understand another man's problems theoretically. No man can help another lift a burden except as he has himself lifted a similar burden. Too often we forget, who have no right to forget, such wisdom as we have acquired in the way of living. There is no knowledge in all the world so valuable as this that deals with factors making for the qualities we are wont to call the qualities of manhood. The interview means dealing with life, and only that man is fit to play the rôle of adviser who has lived through success and failure, trial and error, and has thereby come to an understanding of human problems which assure him the right to advise another.

Straightforwardness: Straightforwardness has its own appeal. No ground is gained by beating about the bush. Evasion, which is so often falsely characterized as shrewdness, is destructive to the very purpose of the conversation. It is to be expected that the student who may be called to the dean's office will be on the defensive, and will avoid the real issue if possible. I find a single request such as "Tell me about it," to be one of the most effective approaches that can be made to a young man in a delicate and difficult position. If he is worth consideration or deserving of time and effort, he will give the essence of the problem and reveal, without prodding, much more than the incident that may have caused the interview involves. Such clean-cut approach breeds confidence.

To treat a student otherwise puts him in the culprit class. However much he may deserve such classification, nothing is to be gained by such a status if the student is to be served. He may, and often does, so consider himself. If, at the very outset, he calls himself "rotten" which is not an infrequent reaction to a clean-cut approach, one has a symptom if not an accurate diagnosis. At the very worst, he is not suffering under the ban of alien judgment which invariably creates antagonism and re-

sentment to any assistance or advice that may be given to a young man in difficulties.

The interview, if it is of any value, must inspire hope; it must breed self-confidence; it must bring about a realization of the capacity for rebirth.

It is a sacred privilege that permits entrance to the holiest place on earth—the recesses of the soul of man, and therefore demands a spirit of reverence in the presence of the one divine thing on earth—a human personality made in the image of God. The interview is a creative task and since “all creation is a miracle” like all miracles, it defies description or analysis.

THE CHURCH AND GUEST STUDENTS

RAYMOND HOTCHKISS LEACH

The Laymen's Foreign Missions Report brought the foreign student group almost dramatically to the attention of church leaders and some thought should be given to what the denominational representatives are doing for these guest students enrolled in our colleges and universities.

The Christian Church and American life in general, have a severe test to meet in the presence of these young people from other lands. Our political and social traditions and practices are being put to the acid test in the laboratory of experience by these keen, discerning young people and we cannot be entirely sure that the *practice* of our culture can be made to square with the *theory* which they heard much about before coming to our shores. Doubtless all of them come to us with high hopes. Some of them return to their people bitter, because disillusioned. One of the latter group can do more harm to the mission cause than can possibly be offset by a number of missionaries over a period of years—and therein lies both the danger and the challenge, and it is a challenge, one of the greatest the church and its allied agencies face at just this time.

We have it in our power to send back every year to their several home lands, a small army of these guest students as ambassadors of peace, good-will, international friendship and under-

standing. But,—and this should be a sobering thought—they cannot carry back what they do not get, and they will not get what we cannot or do not give.

I do not feel that the church, through any of its departments has taken as seriously as it should have done, the lead in serving the needs of these young people who have come to us. In many cases, they are proteges of some of the denominational agencies and yet, in so far as any policy has been inaugurated by the church or its related organizations, the most generous observation to be made is that such a policy has been, to say the least, *laissez faire*.

A few churches in college and university centers seem eager to give something a bit warmer than "an impartial welcome to all students who may wish to come," or to "incorporate in the congregation foreign students in touch" with their own denominations.

One thing is sure, if no definite responsibility is delegated, many will be neglected and few people seem to realize the impelling magnitude of the problem. Church representatives on campuses are in a strategic position to meet the situation. Here is a challenge as well as a responsibility.

Why Significantly Important—Six ministers of the Chinese Cabinet (1931) have been graduated from American universities, while most of the leading positions in China's government today are occupied by American-trained Chinese. A majority of the leaders in the Philippine government have had contacts during their student days with the peace in American ideals. Foremost personalities in Japan, because of the college experience of some of their leaders, believe in the United States despite many unfortunate occurrences. When we consider these things, we are impressed with the influence our university pastors may have on the future settlements of international misunderstandings and disputes around the conference table rather than on the battlefield.

Helpful Agencies—Organized efforts to aid foreign students have been made by several educational, religious, semi-religious, and secular agencies, such as, the Committee on Friendly Relations among Foreign Students, the Joint Committee on Foreign

Students, Cosmopolitan Clubs, Rotary Clubs, International Houses, Institute of International Education, etc.

Probably the best known and most helpful is the *Committee on Friendly Relations among Foreign Students*—really a bureau of the Foreign Division of the International Committee of Young Men's Christian Associations. Invaluable service is given without money and without price to students and professors from every corner of the earth without regard to race, color or religion. Among the major activities of the Committee should be noted:

1. Welcome upon arrival and rendering helpful service in getting students located.
2. Letters of introduction to foreign students visiting different cities, making helpful contacts possible.
3. Receptions and banquets given by chambers of commerce, churches, Cosmopolitan Clubs, Rotary Clubs, etc.
4. Home hospitality—local committees establish friendly contacts between families and guest students.
5. Field visitation—the general secretary visits colleges and universities to aid foreign students in the solution of difficult and delicate problems.
6. Summer conferences and camps—foreign students are located in boys' summer camps getting acquainted with the boys and making a real contribution to international friendship and understanding. Inter-racial institutes have been sponsored in Virginia, Kansas, Colorado, California, New York and Pennsylvania.
7. Meeting emergency needs as illness, sorrow or distress.
8. Emergency Loan Fund—Since 1911 loans totaling \$54,000 have been made to aid in temporary assistance in emergencies. A group of New York people since 1931 have collected and disbursed \$5,663 in sending home students unable to continue their college work.
9. Training in industry—opportunities are found for foreign students to gain experience in factories, banks, farms, etc.
10. Speakers' Bureau—arrangements with clubs, schools, and churches for talks by foreign students.
11. Publishing many valuable pamphlets and monographs.

The Committee on Friendly Relations among Foreign Students was made the recipient of the Woodrow Wilson Foundation

award of \$1,000 for 1933 for "significant achievement in the field of international relations" and in "recognition of its promotion of international peace through friendship and understanding among foreign students."

The purposes of the *Joint Committee on Foreign Students* are:

1. To represent the mission boards and other church agencies in relation to foreign students.
2. To cooperate with other agencies in the extension of their service to various foreign student groups.
3. To cooperate with other agencies in securing information through missionary sources concerning conditions surrounding the coming of students to this country in order to obviate difficulties arising from the lack of proper educational qualifications and insufficient financial resources and to assist the boards in determining their policy regarding this matter.
4. To provide for the interchange of more complete information about particular foreign students between mission boards and religious workers in universities.

The *Cosmopolitan Clubs* form neither a political nor a religious organization but rather an association of intellectuals interested in promoting international good-will. The Alpha Chapter organized at the University of Wisconsin, 1903, through the efforts of a Japanese student, has as its motto, "Above all nations is humanity." The major objective is "development in the world of a spirit of human justice, cooperation and brotherhood and a desire to serve humanity unlimited by color, race, nationality, caste, or creed by arousing and fostering this spirit in college and university students of all nationalities."

In a number of educational centers where clubs of *Rotary International* are located, a really notable contribution is made to the welfare of foreign students. The Past District Governor of the Michigan Rotary Clubs writes, "Club members throughout the district are inviting foreign students to visit them for weekends with the purpose of really getting acquainted with them and of giving the students opportunity to get acquainted with our people and customs." The Rotary Club of Madison, Wisconsin, cooperating with the clubs in neighboring towns, is doing the same thing. Said one student, "We ate, we slept, we talked, we

motored, and on Sunday, like as not, we went with the family to church. America suffers, it seems to me, from visitors who see its more obvious side, then depart to write and say most untrue and hurtful things. They have read newspapers, visited theaters, seen hotel and train life, but they have not seen typical home life. Thus they have missed the real heart of America."

This Rotary plan is not copyrighted and could be used by churchmen, university pastors and whoever else might be interested.

Some Pertinent Questions—Some of the questions that come to one's mind regarding foreign students, are:

1. What means are employed to secure their attendance at church services?
2. Are they cordially welcomed and, if not, what is the explanation?
3. What means are used to identify them with church agencies and activities and how extensively do they participate?
4. What financial or other material aid is extended?
5. How far does the presence of foreign students inspire the church with missionary zeal and a sense of world fellowship?
6. Are the foreign students' contacts such as to assure their friendliness to the church here and in their own lands?
7. To what extent are the homes of church people open to foreign students?
8. What methods are used to open such homes and to introduce foreign students to them?
9. What special difficulties are involved in making them feel at home without patronizing or suggesting social inferiority?
10. What social problems, if any, have come from such hospitality extended to these students?
11. What are the values of such home contacts both to guests and to hosts?

At some college and university centers special attention is given foreign students by denominational representatives and Christian Association secretaries and a real service is rendered. What should be attempted by all campus religious workers is well expressed by one of these who said, "In every way we seek

to weave the foreign students into our activities and program as normal human beings."

One thing which is notably lacking at most centers is cooperation among church representatives in the interest of the foreign student group. This is one program item which lends itself particularly well to cooperative effort. It is interesting and encouraging to note that this fact is being realized by some denominational campus representatives. One writes, "We have no cooperative program for foreign students, as I am sure we should have. Each church gives personal attention to some students. . . . I am planning to promote a cooperative effort next year."

Another criticism which might be made is failure to follow up successful beginnings that have been made. The following report comes from one university pastor: "In the fall all the campus churches and the two Christian Associations gave our foreign students a banquet at one of our hotels. Secretary Hurrey made a wonderful talk. Foreign students had music numbers. We did nothing in the way of follow-up. The meeting was a howling success."

Some Things Which Might Be Done—

1. One of the best things we can do for these young people from other lands is to make them feel in so far as possible that they "belong." This end cannot be accomplished by doing everything for them. They have a contribution to make and gladly make it whenever given an opportunity. Much use is made of them in speaking before groups and assemblies. It might be suggested that their services be used in the public schools of the towns where they are in college. This could well be done in connection with classes in history, geography, international relations and civics, music, drama and literature. The writer did this with great success in the public schools of the town and county where the university with which he was connected is located.

2. An effective way to make them feel one of us is to invite them into our homes and give evidence that we consider them to be a constructive part of our society. Make friends with them and include them in as many things as possible.

3. Deans of women and of men, Christian Associations, student pastors, and faculty people might well give more time and thought to removing prejudice from social relations indicated by slights and provincialism.

4. Social affairs given by deans, faculty people and religious workers are always in order, not only on holidays, but from time to time.

5. Contacts with organizations such as town clubs can be arranged to advantage, such advantage being mutual. Both students and faculty can profit through the activities of a Cosmopolitan Club.

6. Deputation teams make a real contribution to the churches, clubs and other organizations of the surrounding community.

7. Church women can see to it that the girls among the local foreign students receive some attention both individually and as a group.

8. Special attention should be given to those who are homesick and low in spirits. They are strangers in a strange land.

9. Economic difficulties need consideration and many times the arrangement of a temporary loan is a real missionary act. In most cases, these young people are proud and sensitive and such matters must be handled both with tact and sympathy.

10. Foreign students need to be advised at times regarding unpleasant experiences. A son of the Royal House of Min, a grandnephew of the last Korean Queen, was turned away from house after house when attempting in Berkeley to rent a room. He was cultured, had lived for years in one of the most aristocratic homes of France, was well supplied with funds, dressed in tweeds, had good luggage, but his skin contained a bit more pigment than that of the haughty "Rooms for Rent" Berkeley persons. The writer *tried* to explain.

11. Explanation and interpretation should be made of the plan and program of Western churches. Why so many denominations? Why does the church policy in regard to social, political and economic questions many times fail to square with that of the Master?

12. A wider fellowship can and should be created between Christian and non-Christian students.

13. We should acquaint ourselves with the home background of the different elements of our foreign student groups in order to help them with sympathy and understanding.

14. Effort should be made to discover the things we and they have in common and we should unite with them in every possible form of activity and service that will make for a better world.

15. Perhaps it can all be summed up in suggesting that in so far as we have the capacity, we become specialists in Christian friendship.

"Inasmuch as ye did it unto one of the least of these. . . ."

THE STUDENT WORKERS' ROUND TABLE

HARRY T. STOCK, *Editor*

THE HIGHER LOYALTIES

"You find young Americans throwing more of their emotional life upon the sex relation than, even at its best, it can possibly sustain. The thing bulks too large, carries too heavy a burden of hopes and ideals and aspirations. And why? Because all other fulfilments of spiritual needs are lacking. The old associations, the old faiths and loyalties and traditions are gone—dissolved in the flood of skepticism and disillusion. And there are no new ones to take their places." (W. A. Orton, *America in Search of Culture*, Little Brown.)

It is one of the jobs of education and religion to present objects of new loyalty, to stimulate and direct the desires for them, to project plans by which they may be followed, and to provide human association for those who seek them.

What should some of these loyalties be? A quarter's program of study may include: the best in the past, the best in ourselves, the best for those who have the least opportunity, the best for those who are our closest friends, the best for our nation, and the best interests of all humanity.

What are some of the ways by which a church group may develop ideals and help young people to follow them? By hearing people devoted to a "cause," by presenting opportunities for high social endeavor, by introducing students to the literature of aspiration and prophetic passion, by giving opportunity for "inner circles" to join in prayer and common purpose.

Is your student program more than a mass gathering and more than a round of time-consuming activities?

TO JOIN OR NOT TO JOIN?

What is the function of the church in the life of an educated person? What is its task in modern civilization? What adjustments must it make? Does it present an opportunity for the college student and graduate? In the October issues of *Survey Graphic*, Charles Stelzle, out of a long experience with church life, paints a somber picture which can hardly be called true to the total situation. In "What's Wrong with the Church?", he

charges that: "the country church rules the city," the church deserts the needy immigrant sections of cities, women are leaving the church for other institutions which give them a chance to satisfy their humanitarian "instincts," the church has no real job for men, it has lost young people because of its "anti" attitude on secondary social issues, denominations overlap instead of supplementing each other, the churches take no positive stand on such issues as war—"the world moves on, leaving the church behind." To just what extent is such criticism justified? If it is true, what is and what should be the attitude of social-minded young people toward the church of the present and future? To what extent are these evils being corrected by the Christian student group in your own church at the campus? Are students more interested in joining the anvil chorus than in bringing about significant change?

Counter the Stelzle article with Norman Hapgood's, "An Unbeliever Goes to Church" (*Forum* for November). In this recital there is a clear expression of universal human need which Mr. Hapgood believes can be satisfied through the church. His reason for association with a church will probably represent the minimum justification; but it is a challenge to students who make even a pretense of idealism. The article may well be read and discussed in a group. The logical outcome would be experimentation—attendance at "church service" for a month.

Nothing is more needed in student communities than a frank and sincere facing of "home church" situations, with a real purpose of determining what chance the college graduate has to make some contribution to community life through the church. To work out a technique for service through the "backward" or traditional church is of the highest importance. This small percentage of Americans who have the benefits of higher education should become the skilled lay leadership of our churches. Even if they have the will, they often do not have faith enough to tackle the task. And more than will and faith is needed: just how would you go about the task in the small church from which they come or the backward church in the community to which they are going? Here is a subject for a month's thoughtful study with them.

BROAD-MINDEDNESS AND PLAIN DECENCY

Much is heard about the glorious frankness of modern youth. It is taken as a sign of honesty and virtue. But it may equally be a sign of uncontrolled desire given expression at the lower levels. The bull-session taken over into "polite" society does not necessarily develop a finer culture or contribute to personal or group character. The fragment of the "sense of the fitness of things" which still remains should not be thrown to the winds. Dr. O. S. W. McCall, in "The Christian Century Pulpit" for October makes this point with vigor. This sermon, "Life's Higher Delicacy," deserves a place in the study and discussion program of the student group.

He singles out the movies as an illustration of organized indecency. Forman's *Our Movie Made Children* (Macmillan, \$2.50) should be studied if this younger generation cares at all what happens to the next. And if it cares, has it any way of making itself articulate in the community? It would be refreshing to hear of some group of college students who arose with informed and organized indignation against the trash which moviedom spreads before us.

It is too bad that nowhere in our educational system is there any place for a studied consideration of the finer elements of a civilized kind of life, as such. What is the difference between prudery and decency? When does broad-mindedness become vulgarity? Does the word "gentleman" have any meaning or appeal today? Is the "new morality" the equivalent of degeneracy or dissipation? Is a combined days-of-'49 frontierism and a Broadway night-clubism the 1933 successor of the old culture which was once admirable, at least in its ideal depiction even if it was seldom realized? In short, what does "character" mean to us today? And is it becoming a non-essential? Or, are we filling the word with a more robust meaning which makes the old frills and superficialities unimportant?

IS THE UNIVERSE FRIENDLY?

The old problem of suffering is once more to the fore. Can there be a God who permits the innocent to suffer, the good to die, the evil-doers to go uncaught?

Quintus Quiz in *The Christian Century* presents the other side of the picture: "Is it nothing to us that three fourths of all illnesses cure themselves; that even in pneumonia there is a 75 per cent self-cure, and that wild nature is 'all for health'?" This, of course, is not positive proof to the doubter but it suggests a phase of the situation which should not be ignored.

When a person testifies that in the universe he has found an answering love and solace and response for his longing, the "hard-boiled" rationalist counters by calling this "sheer emotionalism." But is not this reality, just as the coal which the miner unearths is part of reality? And is it any argument to call it "sheer emotionalism," any more than it is argument to answer by calling "fool?" After all, the only question is as to the truth of the claim. And the challenge which science would offer is, "Try it for yourself!"

THE OLD PROBLEM ANEW

Many of us were naïve enough to believe that we had solved the problem of human appetite by enacting a constitutional amendment and an enforcing law, and now a large part of our gullible population is naïve enough to believe that we have solved something by repeal. Nothing has been solved. The problem has only been changed, with a heavier responsibility upon the individual. Will any one, who stops to think a moment, believe that drunkenness, crime, illegal sales will vanish?

Mr. Rockefeller has done us all a service by financing the study which is summarized in *Toward Liquor Control*, by Raymond B. Fosdick and Albert L. Scott (Harper, \$2.00). But people who want liquor, and want it badly, and manufacturers who want profits, will see to it that politicians pay little heed to the sane recommendations contained in this volume. Here is a big business which needs most of all to be state-controlled, especially at a time when the federal government is becoming the master of all industry. Mr. Rockefeller was right when he said "that only after the profits motive is eliminated is there any hope of controlling the liquor traffic in the interest of a decent society." Some of us believe that more than control is necessary. But in this present "New Deal" is the student body concerned that the objective of a "decent society" shall be our main purpose?

BOOKS

The Third American Revolution, B. Y. Landis (Association Press, \$1.00) is a book especially useful for student groups. It is an interpretation of the "New Deal"; it neither approves nor disapproves. The leader will need to supplement it with information from current magazines to bring it up to the minute.

What Can We Believe? J. G. Gilkey (Macmillan, \$1.50) is a non-technical attempt to help laymen build a Christian philosophy of life. It is frankly liberal in its point of view. Sections of it may be read aloud and then discussed.

Eighteen (The Art of Being a Woman), Catherine A. Miller (Round Table Press, \$1.50,) is a companion volume to *Twenty-One* by Erdman Harris (\$1.50). These two books should be left on tables where students may pick them up in odd moments. They may also form the basis of class and group discussion.

Winners, Roy Chamberlin (Abington Press, \$1.50) is a valuable addition to the small collection of true stories of students who have faced emergencies triumphantly. The student leader should be so familiar with these that he can call them to the attention of young people who come to him with their perplexities. Few things help as much as the story of some one else who has been "up against it" and who has won his battle.

Those interested in reliable information on current social problems should receive the *Information Service* issued twice a month by the Federal Council, 105 East 22nd Street, New York (\$2.00 per year). *Church and Society* is a similar publication; sample copy free, 50 cents per year, from the Department of Social Relations, 112 East 19th Street, New York, N. Y.

Louis J. Moss, National President of the United Synagogue of America: "The extraordinary amount of leisure which will accrue to the individual as a result of the NRA presents a problem which appeals directly to the synagogue. A challenge is presented to step in and see that this leisure is employed for spiritual and character building purposes."

CHURCH-RELATED COLLEGES AND WESLEY FOUNDATIONS

WARREN F. SHELDON

One in spirit, diverse in operation—that is the major distinction between a college related to the church and a Wesley Foundation working among the students and professors of a college or university not so related.

These organizations are complementary, not competitive. Neither can be a substitute for the other. Religiously one in objective they are diverse in details of operation.

I am trying to suggest, not comparisons which may be “odious” to somebody, but differences which may be acceptable to everybody. Strictly speaking it is not possible to compare colleges and Wesley Foundations. They are different. It is possible and highly important for the church to recognize this difference and duly encourage both enterprises as essential and desirable.

A college works *via* a curriculum and administration permeated by a religious spirit. The same spirit works in a Wesley Foundation *via* a church in a community permeated with curricular and other activities not under its own administration. If the latter develops curricular credit courses these must become interdenominational for Protestants, and tolerant of similar elements for Hebrews, Roman Catholics and other groups.

A church related college, necessarily and properly, is more occupied with the theory and individual experience of religion than with its expression in adjacent local churches. The social, intellectual and religious lives of the students are largely stimulated within the institution which, officially, is related to the church at large, while its professors and their families, as individuals, may be related to several local parishes.

A Wesley Foundation is very different. An expression of the church at large and concerned with the theory and experience of religion, in the very nature of the case, it works through local churches adjacent to a college or university which cannot itself propagate religion though it may include study of the subject in its curriculum. A sympathetic local church becomes, in effect, for a Foundation a laboratory for the experience and practice of religion.

Other distinctions grow out of natural differences in respective student enrollments. There is more similarity of interest among the students of a college of liberal arts than in a Wesley Foundation constituency. In the latter there is a liberal arts group and ten or a dozen other groups in technical departments or schools, covering wide ranges of business and professional life.

Our colleges have produced notable numbers of ministers because candidates for our ministry, wisely and generally, choose to attend these institutions and, also, the small college of liberal arts affords many opportunities for exercising and developing gifts and graces highly useful in the work of the ministry.

Wesley Foundations may yield large numbers of laymen to the churches because they enroll so many students from Methodist homes, and the local churches function so admirably as laboratories for church activities for students who are and expect to remain laymen.

Wesley Foundations yield a new type of educated local preacher who will not seek annual conference membership. Occasional recruits for the ministry and mission fields appear as by-products of this program. Its major fruitage is consecrated laymen, and therein lies its unique service.

We have few vacant pulpits, but many vacant pews. Too many churches lack educated laymen. Too many well-schooled people think they have out-grown the churches. There is a tragic disparity between the numbers of young people we send to the colleges and universities and the graduates received into the working ranks of our parishes.

The demand for men and women who can and do love and serve God and their fellow men with all their minds and might in all the walks and ways of Christian civilization cannot be denied.

Appalling revelations of business and professional depravity permeating so many high places with "rackets" which make the bootlegger and the gangster seem petty, cannot be ignored or cured by polite indifference. Neither individuals nor the state can give away money freely or wisely enough to atone for wickedness in the making of it.

Clarion calls for the support of the colleges are part of our heritage. Our Wesley Foundations, also, must be maintained.

CORRELATION BETWEEN THE CHURCH COLLEGE AND THE THEOLOGICAL SEMINARY

The office of the Council was recently asked to report on the present correlation between the church-related colleges and the theological seminaries of the denominations represented by the constituent boards of the Council. The following statement was submitted by our correspondent as the point of departure:

The extent to which the different churches are able to control the preseminary training of their prospective ministers differs widely. The Lutherans, on the whole, have succeeded in effecting the most complete coordination between the education received in college and seminary. The churches of Congregational polity, as is perhaps natural, show the widest margin of variation. The Presbyterians and Episcopalians occupy an intermediate position, each possessing a number of church colleges of relatively high standing where students looking forward to the ministry receive their education in an atmosphere sympathetic to religion. But these, too, are feeling the pressure of the time and in their desire to maintain educational standards which will secure the needed financial support are tending more and more to approximate the position toward religion taken by the independent colleges of the East.

The General Secretaries were invited to comment upon this text and to file a brief statement of the case each for his own fellowship. Ten of them responded with the following data:

NORTHERN BAPTIST: I think that our Baptist seminary men feel that the best preparation for seminary training is a worth while liberal arts course, that if men come to the seminary with an apprehension of what has been achieved and thought in the preceding generations, and if they have a few fundamental skills, and such a factual knowledge as is contained in a liberal arts college course, if they have been made responsive to loveliness, and if they have the beginnings of a knowledge of the operations of their own mind and of society, that this is vastly better than a pre-professional course that would set them forward a bit further in their professional studies.

Our denomination is receiving increasingly candidates for the ministry from the state and independently endowed schools that are not connected with our denomination. I think it was last year that there were five students at Andover-Newton from the University of Nebraska. (Associate Secretary reporting in absence of the General Secretary.)

DISCIPLES OF CHRIST: I beg to say that the Disciples have a very close correlation between the undergraduate curriculum of the colleges and the professional curriculum of the seminaries. All of our four-year colleges have departments of religion or Bible in which the men preparing for the ministry or full-time Christian service may major just as the men who are going on into medicine, law, dentistry, etc., may major in chemistry, physics, Latin, etc. Then all of our seminaries closely articulate and work with these undergraduate departments so that the men may pass on into them without any very abrupt break in their general courses of study or preparation. Furthermore, we find no tendency in our colleges to do in the undergraduate curricula what is indicated in the paragraph which you quote.

EVANGELICAL CHURCH: I can report the following for the Evangelical Theological Seminary which is the leading seminary of our Church. Out of 240 graduates over a period of the last ten years, 95 are graduates and 18 non-graduates from North-Central College, 21 are graduates of other Evangelical colleges, making a total of 134 who come from Evangelical colleges. Thirty-six are graduates or non-graduates from other colleges. Thirty-eight are only high school or academy graduates. Of the 240, 48 are young women graduates of the one-year Christian Workers' course.

MENNONITE CHURCH: In all our colleges Bible study and religious training are emphasized. It has frequently happened that theological seminaries have given some credit for Bible work done in the colleges. This, however, has not happened with a consciousness of a correlation between the college work and the seminary work, but rather because our colleges have felt that a certain amount of Bible work belongs to a liberal arts course. Perhaps at this time it is a little more difficult to hold that idea.

METHODIST EPISCOPAL CHURCH: So far as the correlation between colleges and theological seminaries is concerned, the Board of Education of the Methodist Episcopal Church has no specific responsibility or authority. Our relationship is purely advisory, and while the matter has been discussed repeatedly, no official action has been taken. . . . The subject has received prolonged consideration on numerous occasions and there is now a standing committee of the Educational Association of our Church giving further thought and study to the matter. As a result, some of the theological schools have published leaflets setting forth their policies and outlining their recommendations regarding pre-theological college courses.

The entire situation is much more satisfactory at present than ever before. The seminaries are realizing increasingly that college graduation does not necessarily mean adequate preparation for a theological course, and I believe that ultimately colleges and seminaries will get together in carrying out a common policy, but at present whatever is done is being done in a somewhat informal and unofficial manner.

METHODIST EPISCOPAL, SOUTH: There has been no definite correlation established between our colleges and seminaries, but a committee has been at work on this very problem for two years. They have not yet completed their study, but they are certainly moving in the right direction. I am sure that this Committee will work out an effective plan by which the course of study for our ministerial candidates will be thoroughly related to that of the seminaries. In our three universities—Duke, Emory, and Southern Methodist, there is a close correlation between the four-year college course in the university and the School of Religion. It is our purpose to recommend that the same course of study be outlined in other liberal arts colleges in order that this correlation may be complete.

PRESBYTERIAN CHURCH, U. S.: I think you will find that the Presbyterian Church has very thorough correlation between its colleges and seminaries. Our General Assembly lays down specific rules for the training of candidates. This includes a college course and the seminary course is built on this.

PRESBYTERIAN, U. S. A.: Our Board has direct responsibility for cooperating with church-related colleges and an advisory relationship to the theological seminaries. Our advisory relationship to the theological seminaries is carried on through the Council of Presbyterian Theological Seminaries in which our Board is represented. *Harold M. Robinson.*

THE REFORMED CHURCH IN THE U. S.: The Reformed Church educational institutions were originally established for the training of men for the ministry. That accounts for the location at Lancaster, Pa., of Franklin and Marshall College and The Theological Seminary of the Reformed Church on adjoining campuses. Franklin and Marshall College serves as a feeder for the Seminary and many of the college courses are adapted to pre-seminary preparation. In Wisconsin, serving our Synod of the Northwest, which is predominantly German in its constituency, we have a little institution known as the Mission House, modeled after a familiar type of institution of a similar nature in Germany. This institution has academic, college and seminary courses and it exists primarily to educate men for the ministry.

There is close correlation throughout the institutions. Some of the seminary professors teach college courses and *vice versa*.

UNITED BRETHREN IN CHRIST: Our seminary and colleges are linked together in our Board of Christian Education. Both are represented on it and both are responsible to it in certain particulars.

UNITED LUTHERAN CHURCH IN AMERICA: The colleges and seminaries of the United Lutheran Church in America are carefully coordinating their work so that students for the ministry have a correlated program. While no attempt is made to set up a hard-and-fast curriculum for every theological student, whether it be in the college or the seminary, nevertheless there are certain subjects which we believe a theological student should take and that the curricula in the seminaries have certain prerequisite courses obtained in the colleges. Efforts are now being made to have a closer correlation effected in courses in Bible, Religious Education, Church History, Psychology of Religion, and Philosophy of Religion.

M. T. B.

EDUCATION DAY IN THE CHURCHES

At the request of one of the Boards, the Council office made careful inquiry last summer as to the attitude of the Boards of Education and actual practice of the churches regarding the observance of "Education Day" or "College Day." There was a cordial response and a noticeable desire to work cooperatively and in harmony with all colleagues in this field, but the present practice is quite varied. The following summary of reports filed and brief comment will prove interesting reading.

THE CALENDAR

January. Four Boards report that the third Sunday in *January* is approved for "College Day:" Congregational, Disciples, Methodist Protestant and the Reformed in the United States. Another, Reformed Church in America, reports observance of the last Sunday in *January*. The Methodists South observe "Student Day" in *January*, but "College Day" as distinct in *June*.

February. Two report observance in *February*—the United Brethren, the second Sunday, the Presbyterian in the United States, the last Sunday

March. The Norwegian Lutheran reports that the date is variable and "Education Day" may be observed in *March* in 1934.

May. Three Boards report observance preferred in *May*—the Evangelical Board, the first Sunday, the Norwegian Lutheran, the last Sunday (1933), and the Methodist Episcopal—"a day in *May*."

June. Two Boards report observance in *June*: the Methodist Episcopal South, the first Sunday, the Church of the Brethren, the last Sunday.

October. One Board reports successful observance in late *October* or early *November*—the United Lutheran Church, between October 29–November 10.

The Baptists, North, the Presbyterian U.S.A., and the Mennonites promised to present the matter to appropriate church committees and report. The Baptist Secretary suggests the desirability of a Sunday in September or near the Christmas holidays. The Presbyterian U.S.A. Board feels that January is a very unfortunate month for this observance, for all Protestant churches.

OFFICIAL STATEMENTS

Brethren. The last Sunday in June is our college day at present. Our Board will consider the matter at its meeting in January, 1934.—*J. S. Noffsinger.*

Baptist, North. The Baptist churches do not observe "Education Day" and the Board of Education has taken no recent action relative to the matter.¹—*Frank W. Padelford.*

Congregational. The Committee on Educational Institutions of the Congregational Education Society favors the third Sunday of January but suggests two other possibilities and then leaves the matter in my hands. As I have indicated on several occasions, I favor the third Sunday of January but I will surrender that preference to cooperate with any other day that seems likely to get more general support.—*W. R. Kedzie.*

Disciples of Christ. For many years—at least twenty—Disciples have observed the third Sunday in January each year as "Education Day." Our churches quite generally observe the day. The ministers usually give discourses on the importance of Christian Education, speaking of the needs of the colleges, and in many instances taking an offering for education which according to general understanding and agreement is sent to the college in the area in which the church is located. Some of our churches put on rather elaborate programs on this day in which

¹ I have noted in recent years a developing interest in many of our churches in observing a Sunday as "College Sunday," either in September just before the students leave for college, or the Sunday before Christmas when the students are coming back home. I have wondered if that might not be a move to capitalize.

students have a part. They decorate the church with college pennants, sometimes have a quartette or glee club from the college and make it a high day. We have found this day one of the most effective and profitable ways in which to advance the cause of Christian education amongst our people.—*H. O. Pritchard.*

Evangelical. The Board of Education of the Evangelical Church has been observing the first Sunday in May as "Education Day" or as "Education and Vocation Day." The date of Education Day, therefore, for 1934 will be Sunday, May 6th. Since the Board has limited resources we have been unable in recent years to develop very extensive plans for the observance of this day. The chief thing we have been doing is to secure from our church papers special Education Numbers and suggesting therein, as well as in circular letters to pastors, the proper methods and programs for the observance of the day in each of the local churches, Sunday Schools, and young people's societies. I think our Board would probably be inclined to join in a uniform date for the observance of this day, if the majority of the other Boards would agree upon a common date. The next meeting of our Board will be in October, 1933, and no action on this matter can very well be taken until that time.²—*E. E. Rall.*

Methodist Episcopal. (1) Our Board has taken action in favor of "College Day" or "Education Day," and is beginning to promote the same. (2) The resolution dealing with the matter reads as follows: "We recommend that steps be taken throughout the entire Church that College Day be observed at some appropriate Sunday in each year, at which time the cause of institutional Christian education shall be suitably presented." In the state of Ohio the Methodist colleges observe that day but they do not use the third Sunday in January. It was impracticable. I believe that there will be more unanimity on a Sunday in May than in January, and probably as the practice spreads through the respective territories of our colleges there will be a tendency to observe a day in the month of May. We did not expect, however, that there would be uniformity as to the day.—*Wm. J. Davidson.*

Methodist Episcopal, South. Our Church observes College Day as near to the first Sunday in June as possible. This seems to fit in well with our plans and has been very successful. We observe Student Day in early January which, in some respects, would carry out the plan for a universal day observed by the Christian colleges of America. In 1934 we will observe the first

² On November 17 the Executive Committee of our Board voted to observe May 6, 1934, as Education and Vocation Day, and a committee was appointed to confer with other Protestant Boards as to a common date.

Sunday in June or as near thereto as possible as College Day.—*Wm. F. Quillian.*

Methodist Protestant. It is our custom to call to the attention of our people "College Day." No special program is prepared. We concentrate our emphasis upon Christian Education at the time of our Rally Day service, the Day specially sponsored and promoted by our Department. Personally I am glad the Council specifies a special day, the third Sunday in January, and I am glad to support it in our own communion.—*Frank W. Stephenson.*

Norwegian Lutheran. Our Board, as well as our Church, is very favorably disposed. We had a special Christian Education Day throughout the American Lutheran Conference on Sunday, May 28th. This Education Sunday was preceded by several weeks of intensive publicity work in our church papers as well as a series of special bulletins. Our Board has not fixed a permanent day for College Day. It is probable that next year it will be in the month of March, although I can not say this with any certainty.—*J. C. K. Preus.*

Presbyterian U. S. Our College Day for many years has been set as the last Sunday in February. I think we might change this but we will not do so until we know that the other Churches have agreed on a certain date.—*Henry H. Sweets.*

Presbyterian U. S. A. The third Sunday in January is very difficult for us and for all the evangelical Protestant denominations since by long custom the fourth Sunday in January is interdenominational Young People's Day. Most denominations like ours celebrate the day in special ways in the churches. It would be impossible to secure an adequate celebration of "College Day" on the third Sunday in January.³—*Harold McAfee Robinson.*

Reformed In America. The last Sunday in January is observed as College or Education Day by the Reformed Church in America.—*Willard D. Brown.*

Reformed In United States. By special action of the Central Synod of the Reformed Church taken at its Triennial Sessions at Indianapolis, in 1929, the third Sunday in January was designated as Education Day—to be observed on behalf of the educational institutions of the Church and in enlisting recruits for the Christian ministry and other forms of Christian service.—*Henry I. Stahr.*

United Brethren. Our denomination has fixed the second Sunday in February as Education Day. That seems to be the best date for us.—*O. T. Deevers.*

³ In the present situation in our denomination it does not seem feasible to promote a "College Day."

United Lutheran. (1) The United Lutheran Church has for many years used the Reformation Sunday and Season when we give special emphasis to higher education throughout our Church. This fits in admirably with our Church's program and could not be changed without the consent of the whole Church and disrupting the present effective program. (2) Our Day is October 29th to November 10th this year. In other words, it falls in the period between Reformation Day, which is October 31, or the Sunday nearest it, and Luther's birthday, November 10.—*Gould Wickey.*

M. T. B.

PERILS AND SPLENDOR

Mrs. Lindbergh's tersely professional position reports somehow give a more quick and vivid picture of the long flight from Bathurst to Natal than one ever had of Colonel Lindbergh's harder (though only a trifle longer) passage from Newfoundland to Ireland in 1927. The steady stream of messages coming hour by hour give a sudden sense of the competence, close observation and hard, continuous calculation necessary to take an airplane over a long transoceanic course; they suggest the deadly accuracy demanded in piloting, navigation and radio work in a business where mistakes cannot be made, and they give a new insight into the admirable capability of both occupants of that frail and flying ship. There is no time for anything else when one is finding one's way across 1,870 miles of lonely ocean with a less than unlimited fuel supply.

The telegraphic position reports suggest all that; but they suggest more. Couched in a technical language which, like all good technical language, is designed to express a great deal in the fewest words, they make one see the great expanse of dark, unruffled ocean, with the "frequent squalls" wandering across it under the overcast sky. One sees the moon that lit them out of Africa setting as the high clouds rool up; one sees the haze shut them in and then lighten; one feels the steady passing of time, to the roaring beat of the motor. One can visualize the clouds opening again ("two-tenths overcast") as the world turns; and then the daylight coming up over a thousand miles of seawater behind them and thrusting the night down over another thousand miles of empty sea ahead—with the airplane itself, a micro-

scopic speck of vibrant matter, suspended alone in that clear immensity.

One can feel that for all the hard work and concentration and competence it was a glorious moment. And one can feel a certain gratitude to Colonel and Mrs. Lindbergh for enabling their countrymen vicariously to share once more in moments such as these. There are some who seem to feel that these two should retire into strictly undangerous activities, where the nation may admire them with no slightest risk of losing its idols. One is glad that they do not submit to any such unexciting martyrdom. Colonel and Mrs. Lindbergh do not take, and have no right to take, the exaggerated hazards accepted by many as reckless "stunt" flyers. What they do is always workmanlike and based on a sound calculation of reasonable risk; but one can be glad that their lives are still touched with adventure, still brushed by the perils and splendor inseparable from it.—*Editorial, New York Herald Tribune.*

QUESTIONS ON RELIGION AND LIFE

Compiled by S. J. HARRISON

Albion College

I. *Religion*

Define religion.

What is its nature?

How is it related to science?

How is it related to philosophy?

What is pure religion?

Is religion "betting your life there is a God," as Donald Hankey said?

Is religion a feeling, a belief, a system of morals, a social program, or all of these combined?

May a student change his religious beliefs without destroying his religious experience?

Is there a conflict between individual and social interpretation of religion? If so, what is the implication?

Is Christianity utilitarian in its concept of sacrifice?

Has religion deteriorated as a result from clash with mechanistic thought?

Do we have to label our religion in order to be religious?

II. *Religion and Progress*

Is there progress in Religious thought?

Is there progress in Religious program?

If there is progress in religion, can it be said that there is any finality in religion?

Why morality?

Are values changing or stable?

Does Religious progress come faster through the church or from outside the church?

How do we know an experience is valuable?

Should we cling to the faith of our fathers?

Is the old-fashioned religion good enough for me?

Do changed religious attitudes tend to weaken my morals?

Though we have progressed and now have more wealth and less poverty, are we better than the happy-go-lucky savage who wasn't acquainted with the greater happiness of civilization?

III. *Science and Religion*

What has science done to or for religion?

Can the two be harmonized?

What is relation between religion and psychology?

As a psychologist, what do you recognize as the real basis of altruism?

Is there any external social duty—or only personal satisfaction?

If science allows that there is intelligence, design, or plan in the universe, does this prove there is a God?

Does Science prove any of our religious teachings? What?

What does it disprove, if any?

How does religion supplement science in its view of the universe?

Is the spectacle of the life force—ever recurring life from generation to generation—the evidence of some transcendental truth that might be explained by the idea of a deity?

Do you accept the Old Testament story of Creation? If so, how is it to be interpreted?

Was the world created in six days?

IV. *God*

- What is meant by a personal God?
- Is God the creator of the world?
- Is God merely a force working in nature?
- Is God a person?
- Is God the sum total of all values?
- Is God our highest ideals?
- Is God merely a name that ought to be discarded?
- What is unique in the Christian conception of God?
- What is meant by the Trinity of God?
- Does the idea of the Trinity have any value today?
- Is God limited? If so, how?

How would you justify your belief in God if you were speaking before the American Association of Atheists?

V. *Man's Nature*

- Is there such a thing as a soul? If so, what is it?
- May I believe that an atomic and molecular theory can account for mind?
- Does man have freedom of action?

VI. *Jesus*

- What is Christ to me?
- What was the central loyalty of Jesus' life?
- What are the chief characteristics of the Kingdom of God?
- Can we take Jesus' teaching literally today, or do we have to be guided by what we believe to be his spirit, and ideal, and principle?
- How may Jesus be regarded as the leader needed by our modern world?
- Did Jesus die as a penalty for sin, or as a ransom, or as a satisfaction of God's desire, or out of love for his cause and principle?
- In what sense can we regard Christianity as marching forward with Christ in the Spiritual history of mankind?
- May we believe in the duty of Jesus?
- Was Jesus born of a virgin?
- Did Jesus walk on the water, heal lepers, raise Lazarus from the dead?

Was Jesus raised from the dead?

Niebuhr says: "The cross is the concession of faith to the darker realities of life."

How does this contribute toward what he calls man's redemption?

VII. *Bible*

Is it necessary to read the Bible to get one's inspirations?

Is the Bible necessary to a happy and normal life?

What is the difference between literal and historical interpretations of scripture?

Is there a difference in Jesus' teachings in the different gospels?

What was the difference between Jesus' and the scribes' teachings about morals?

What is inspiration? Infallibility? Inerrancy?

May we believe that Joshua made the sun stand still?

What authority has the Bible for students today?

VIII. *Church*

Is the church a Christian fellowship, or a service organization or both?

Are denominations necessary?

Are they a help or hindrance in the establishment of the Kingdom of God?

What is true Christian worship? How achieved?

What is the main difference between Catholicism and Protestantism regarding: authority, sacraments, purgatory, apostolic succession?

Is there a place for virile men in the ministry?

Is there still a need for Christian missions?

Does the student enjoy the average sermon?

How much do we feel the need of ritual?

Should persons who profess an interest in the uplift of society (social workers, ministers, etc.) accept salaries that will afford them more than the goods they actually need?

Do we get more inspiration from nature or from institutional religion?

IX. *Evil*

What is the difference between natural evil and moral evil?

How did evil get into the world?

Who is responsible for it?

Is there a devil?

Does its existence make belief in God impossible?

Does the belief in immorality help to solve the problem of evil?

Is there a realm of spirits? Angels? Demons?

X. *Prayer*

What is prayer?

May I have implicit faith in prayer?

What can prayer do for me as a student?

Discuss the place of prayer in the age of science.

Does prayer release power?

Does prayer imply belief in an objective higher power?

What would thoroughgoing humanism do for religion here?

Why pray if God knows all?

Does prayer make a difference with God?

XI. *Christianity and Life*

Is Christianity the constant quest for the highest Good?

Why is the Christian test of moral responsibility?

Why do people do wrong?

What are the chief incentives to do right?

Did Jesus give a complete system of Ethics?

What was Jesus' meaning of the Kingdom of God?

Why life?

How would you define what is right and wrong?

Does happiness consist in realizing ourselves or in forgetting ourselves?

Is it true that if you do good, good will return to you?

May I believe that there is a purpose running through all things?

How is Christianity related to Judaism?

What did Judaism contribute to Christianity?

What is unique in Christianity?

How can religion function in the student's daily life?

What am I in college for?

Does religion effect our attitude about getting, spending, or giving away money?

Can the Golden Rule be applied to life? On the campus? How?

Is there any conflict between Christianity and Socialism?

Christianity and Communism? Christianity and Humanism?

How does Christianity cut across the ideal of the profit motive?

Will we have to move in the direction of socialization in the U. S. A. before we can come to industrial health?

How should I choose my mate?

In what way do you think the sex instinct affects our personal philosophy?

What can be said for virginity in this day, in the class of society which is informed on prophylactic and contraceptive measures?

Is it the duty of mankind to prevent as far as possible the extinction of the race—since it is the working of a natural law?

What are the principles on which I should choose my life work?

May we idealize a job so it becomes a vocation?

How can we take religion into play life?

What about team spirit? Cards? Dancing? Theaters?

What is wrong with war?

Can a Christian go to war?

Would Jesus be a soldier?

Can we have permanent world peace?

Is there a moral substitute for war?

Is one race as good as another?

How can religion make a better race?

XII. *Immortality*

Do you believe in immortality?

If you feel so little can be accomplished in a lifetime, doesn't it make life hereafter rather futile?

Do you believe in personal immortality? If so, can we know anything about a life hereafter?

Does death end all?

May we believe that there will be a day of resurrection?

ADDITIONS TO THE OFFICE LIBRARY

- Adventures of Ideas.** Alfred N. Whitehead. Macmillan Co. N. Y. 1933. 392 pp. \$3.50.
- The Adventures of Tom Sawyer.** Samuel L. Clemens. National Home Library Foundation, Washington, D. C. 1932. 253 pp. pa. \$15.
- Alice in Wonderland.** Lewis Carroll. Illus. National Home Library Foundation, Washington, D. C. 1932. 262 pp. pa. \$15.
- And the Life Everlasting.** John Baillie. Chas. Scribner's Sons. N. Y. 1933. 350 pp. \$2.50.
- The Annuity Agreements of Colleges and Universities.** Arthur A. Wellek, *author and publisher*. 88 Morningside Drive, New York City. 1933. 65 pp.
- The Authentic Literature of Israel.** Elizabeth Czarnomska, *ed.* 2 vols. Part One—From the Exodus to the Exile. 424 pp. 1924. Part Two—From the Exile to the Recovery of Israel's Independence. 553 pp. 1928. Macmillan Co. N. Y. \$2.00 per vol.
- Basket Pioneering.** O. P. Couch. Orange Judd Publishing Co., Inc. N. Y. 1933. 168 pp. \$1.25.
- The Bible and Quest of Life.** Bruce Curry. Oxford University Press, N. Y. 1933. 316 pp. \$1.75.
- Bibliography of American College Library Administration.** Dorothy A. Plum, *comp.* Supplement, March 1931—July 1933. Vassar College Library. Poughkeepsie, N. Y. 1933. 42 pp. pa. \$50.
- The Case Method Technique in Professional Training.** D. Henryetta Sperle. Bureau of Publications, Teachers College, Columbia University, N. Y. 1933. 92 pp. \$1.50.
- The Church Looks Ahead.** Charles E. Schofield, *ed.* Macmillan Co. N. Y. 1933. 400 pp. \$3.00.
- Church Union in Canada.** Claris E. Silcox. Institute of Social and Religious Research. N. Y. 1933. 493 pp. \$3.00.
- Compensation in the Professions.** Lester W. Bartlett assisted by Mildred B. Neel. Association Press. N. Y. 1933. 187 pp. \$2.00.
- Conflicts of Principle.** A. L. Lowell. Harvard University Press. Cambridge, Mass. 1932. 161 pp. \$1.50.
- Cyrano de Bergerac.** Edmund Rostand. Tr. H. B. Dole. National Home Library Foundation, Washington, D. C. 1933. 165 pp. pa. \$15.
- Earning Power of Railroads.** Floyd W. Mundy, *ed.* Jas. H. Oliphant Co. N. Y. 1933. 729 pp.
- Educational Psychology.** William A. Kelly. Bruce Publishing Co. N. Y. 1933. 501 pp. \$2.40.
- Essays.** Ralph W. Emerson. First series. National Home Library Foundation, Washington, D. C. 1932. 172 pp. pa. \$15.
- General Physics.** J. Joseph Lynch. Fordham University Press, N. Y. 1933. 254 pp.
- The Golden Treasury of the Best Songs and Lyrical Poems in the English Language.** Francis T. Palgrave, *ed.* National Home Library Foundation. Washington, D. C. 1932. 331 pp. pa. \$15.
- The Great Technology.** Harold Rugg. John Day Co. N. Y. 1933. 308 pp. \$2.50.
- Green Mansions.** W. H. Hudson. National Home Library Foundation. Washington, D. C. 1932. 221 pp. pa. \$15.
- History of Modern Thought.** Michael J. Mahony. Fordham University Press, N. Y. 1933. 188 pp.
- A History of the Christian Church** Lara P. Qualben. Thos. Nelson & Sons, N. Y. 1933. 590 pp.
- House Management Problems of Fraternities and Sororities.** Barbara R. Robson. Bureau of Publications, Teachers College, Columbia University, N. Y. 1933. 93 pp.

- Karl Barth and Christian Unity.** Adolf Keller. *Trans.* Manfred Manrodt. Macmillan Co. N. Y. 1933. 320 pp. \$2.75.
- Kentucky Educational Commission, Report of the.** State Department of Education, Frankfort, Ky. 1933. 324 pp. pa.
- Let There be Light.** A pageant-drama. Elliot Field. American Bible Society. N. Y. 1933. 87 pp. pa.
- The Meaning of Right and Wrong.** Richard C. Cabot. Macmillan Co. N. Y. 1933. 463 pp.
- The Merchant of Venice.** William Shakespeare. Notes by W. J. Rolfe. National Home Library, Washington, D. C. 1932. 134 pp. pa. \$.15.
- The Minister and the Teacher.** Walter S. Athearn. Century Co., N. Y. 1932. 274 pp. \$2.00.
- Molders of the American Mind.** Norman Woelfel. Columbia University Press, N. Y. 1933. 304 pp. \$3.00.
- The New Testament.** King James Version. National Home Library Foundation. Washington, D. C. 402 pp. pa. \$.15.
- The Old Testament Speaks.** Carl S. Knopf. Thos. Nelson & Sons, N. Y. 1933. 572 pp. 12 maps.
- Père Goriot.** Honoré de Balzac. Tr. Katharine P. Wormeley, National Home Library, Washington, D. C. 1932. 252 pp. pa. \$.15.
- Philosophies of Education Current in the Preparation of Teachers in the United States.** Francis E. Peterson. Bureau of Publications, Teachers College, Columbia University, N. Y. 1933. 147 pp. \$1.50.
- Problems of Students in a Graduate School of Education.** Dorothy C. Stratton. Bureau of Publications, Teachers College, Columbia University, N. Y. 1933. 168 pp. \$1.75.
- The Reading of Shakespeare in American Schools and Colleges.** Henry W. Simon. Simon & Schuster, Inc. N. Y. 1932. 169 pp.
- Resurrection of Jesus.** Selby V. McCasland. Thos. Nelson & Sons, N. Y. 1932. 219 pp. \$2.00.
- Standards and Trends in Religious Education.** Hugh Hartshorne, Helen R. Stearns, Willard E. Uphaus. Published for The Institute of Social and Religious Research by the Yale University Press, New Haven, Conn. 1933. 230 pp. \$2.00.
- Students' Guide to Good Reading.** Com. on College Reading of the National Council of Teachers of English, Chicago, Ill. 1933. 54 pp. pa. \$.15.
- Studies in Securities.** Seventh issue. Jas. H. Oliphant & Co., N. Y. 1933. 158 pp.
- Tales of Sherlock Holmes.** Sir A. Conan Doyle. National Home Library Foundation. 1932. 259 pp. pa. \$.15.
- Treasure Island.** Robert Louis Stevenson. National Home Library Foundation, Washington, D. C. 1932. 194 pp. pa. \$.15.
- Under the Greenwood Tree.** Thomas Hardy. National Home Library Foundation, Washington, D. C. 1932. 166 pp. pa. \$.15.
- The Way of All Flesh.** Samuel Butler. National Home Library Foundation, Washington, D. C. 414 pp. pa. \$.15.

MUSIC STUDY AIDS

Twenty-three colleges in the United States and Canada have been awarded sets of music study material by the Carnegie Corporation of New York. Sixteen of these are related to Boards represented in the Council of Church Boards of Education.

Each set of the material, collected and arranged under professional supervision and designed to promote undergraduate interest in music, consists of 824 phonograph records of the world's finest music, covering all periods from the Gregorian chant to modern music; 251 miniature and full size scores corresponding to the records; an electric phonograph with automatic record changer; and 129 books on musical subjects, to supplement courses in the literature and history of music, and chosen with a view of interesting the average student reader who likes music and wishes to know more about it.

In the preparation of these sets a number of well-known musicians and teachers collaborated, including Richard Aldrich, Howard Hinners, Jeffrey Mark, James B. Munn and Randall Thompson.

The four year liberal arts colleges to which sets, valued at \$2,500 each, were awarded are widely scattered throughout the United States and Canada, as shown in the list below:

Acadia University, Wolfville, Nova Scotia
Agnes Scott College, Decatur, Ga.
Amherst College, Amherst, Mass.
Arizona, University of, Tucson, Ariz.
Berea College, Berea, Ky.
Bethany College, Lindsborg, Kan.
Birmingham-Southern College, Birmingham, Ala.
Bowdoin College, Brunswick, Me.
Bucknell University, Lewisburg, Pa.
Carleton College, Northfield, Minn.
Claremont Colleges, Claremont, Calif.
Earlham College, Richmond, Ind.
Fisk University, Nashville, Tenn.
Grinnell College, Grinnell, Ia.
Hamilton College, Clinton, N. Y.
Haverford College, Haverford, Pa.
Occidental College, Los Angeles, Calif.
Saint Olaf College, Northfield, Minn.
Saskatchewan, University of, Saskatoon, Saskatchewan (Canada)
Sweet Briar College, Sweet Briar, Va.
Trinity College, Hartford, Conn.
Virginia, University of, Charlottesville, Va.
Wheaton College, Norton, Mass.

HERE AND THERE

There appear to be no reliable statistics concerning the number of unemployed college and university graduates in the United States today, but such figures as are available indicate that at least 70 per cent of the graduating class of the past three years have not found employment and that the total number of unemployed college and university graduates is approximately 500,000. While there seems to be general agreement that our institutions are overcrowded, no well thought out analysis has been made to determine where and to what extent overcrowding exists, to determine its causes, to make clear the consequences of overcrowding upon the universities' chances of fulfilling their function and to study solutions which have been attempted or suggested and in order to test their applicability.—*E. R. Murrow.*

The Federal Government through the Federal Emergency Relief Administration has made funds available for unemployed teachers in the following lines:

1. Rural elementary schools.
2. Illiterates.
3. Rehabilitation classes for physically handicapped.
4. Vocational education.
5. General adult education.
6. Nursery schools.

Historians may write it down as one of the amazing spectacles of modern times that the 450th anniversary of the death of Martin Luther should have been solemnized in Germany by a union of Protestants and Catholics against a common threat to religious freedom.—*Stanley High.*

Herbert E. Evans, Counselor to Protestant Students at Columbia University and Frank B. Ward, Director of Religious Education, West End Presbyterian Church, New York City, have developed a most attractive twelve page folder entitled, "Services of Worship for Young People's Groups." No doubt, sample pamphlets will be sent upon application.